

*72/12*

THE  
BOOKE  
OF  
CONSCIENCE  
opened and read.

In a Sermon preached  
at the Spittle on Easter-  
Tuesday, being *April 12.*

*1642*

By JOHN JACKSON.

LONDON,

Printed by *F.K.* for *R.M.* and are  
to be sold by *Daniel Milbourne* at the  
New Exchange, and at the holy  
Lambe in little Britaine.

*1642.*

THE  
BOOK

OF  
CONSCIENCE



in a 32mo. paper  
at the Bodleian Library  
The Bodleian Library  
1642

LONDON

Printed by A. K. for R. W. and  
to be sold by D. Smith, at the  
New Exchange, and at the  
Lancashire House, in the Strand.  
1642.



TO THE RIGHT  
Honourable S<sup>r</sup> RICHARD  
GURNY Knight and Baronet,  
Lord *Major* of the City  
of *London*, together with  
the Right Worshipfull the  
Sheriffes and Aldermen of  
the same City, The continu-  
all feast of a good Consci-  
ence be ever mul-  
tiplyed.

SIRS,

**M**ay it please you; The  
Scottish King being  
imprisoned in Mor-  
timers hole, comforted him-  
self and deceived the sor-  
rowes of his bondage, by scrapping  
A 2      ping

## The Epistle

ping the Story of Christ crucified upon the wals, with his nailes: Even so God writeth the lawes, and dictates of Conscience upon a wall, the wall of Conscience, Murus aheneus; so as all the rules of Divinity, of nature, of nations, and of positive lawes, as they relate to Conscience, are like the hand-writing, Dan. 5. herbæ parietariæ, wall-flowers. And they are written and sculptured with a naile too; but a more stiffe and potent naile then that of the Scottish King. Judge not ex ungue, &c. but by a retrograde crisis, judge the naile by the finger, which is expressly called



## Dedicatory.

led digitus Dei, Exod. 31. 18.

and what can the naile of  
such a finger be, but unguis  
adamantinus, as it is adjun-  
cted, Jer. 17. 1? and need it  
hath to be no lesse, unlesse  
the pen be more soft then the  
paper: for if our hearts be  
hearts of adamant, Zech.  
7. 12. then the stile that  
writes characters upon them  
had need be a pen of iron,  
and the naile of an Ada-  
mant.

I present here your Wor-  
thinesses with a booke; a  
booke, as St Bernard ingeni-  
ously, for the rectifying  
whereof, all other bookes are  
written; I except not the

A 3 very

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## The Epistle

---

very Booke of bookes it self.  
For there are foure Bookes  
written by God, for the sons  
of men, which are thus to be  
classed and ordered. They  
are either the Bookes of  
Grace, or of Nature. The  
Bookes of Grace are either  
outward or inward. The out-  
ward Booke of Grace is the  
holy Bible. The inward Book  
of Grace is the holy Spirit,  
the great Doctor of the  
Church. The outward booke  
of nature is the world, or book  
of the Creatures, which is  
God unfolded. The in-  
ward Booke of nature is this  
very booke, whose seales I  
have, in the ensuing Tra-  
ctate, broke open, the Book of  
Con-

---

## Dedicatory.

---

*Conscience, so called Apoc.*

*20. 12.*

*That which one likes another will dislike; some have been such grosse flatterers as to commend Nero, and some againe such detractors as to dispraise Trajan; one mans pottage will be anothers coliquintida; the same son was Rachels Ben-oni & Jacob's Benjamin. The same inscription on the plaister which made Belshazzar quiver for feare, made Darius, his successor quaver for joy. The very same facultie of Conscience which entertaines and feasts one, starves or choakes another.*

A 4

And

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## The Epistle

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*And the Commentary must not looke for a better lot then the Text, nor the Sermon then the Theame. I know too well the wayes of this towne, to expect other: but for the publishing hereof, I have this excuse, which must prevaile with an ingenuous nature, that I have beene mastered by entreaties thereunto, so as if there be any error, in that regard, their burthen must be my ease.*

*Now I pray God keep your Honour, and Worships, in grace, unto glory, and that as the best meanes conducing to that end, you here exercise your selves to keep a good*  
Con-

---

Dedicatory.

---

*Conscience in all things, both  
towards God, and towards  
man.*

Your Hon. and Wor. humble, and  
faithfull Servant, in the things  
of God, and Christ,

JOHN JACKSON.

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A 5



The readings of the Text  
of Prov. 15. ver. 15.

Hebr.

טוב לב כשתה המיד :

Græc.

Ἀγαθὸν ἡνυχάζειν δεσπότης. Sept.

Ὁ εὐνομεῖν ὡς ἐν πόλει δεσπότης. Symmach.

Lat.

*Secura mens quasi jüge convivium.*

*Vulg.*

*Cujus hilarius est animus convivium est  
continuum.* Transl. Chald. Paraphr.

*Cor. bonum quasi jüge cōvivium.* Munst.

*Secura mens, hoc est, bona conscientia,*

*&c. Stephanus.*

*Jucundus corde, convivio jūgi.* Varabl.

*Jocundus corde, &c. Pagnin.*

*Leta mens perpetuum convivium, Ca-  
stilio. &c.*

*Angl.*

A good Conscience is a continuall  
feast.

He that is of a merry heart hath a  
continuall feast.





THE  
B O O K E  
OF  
CONSCIENCE  
opened. and read.

The Text, PROV. 15. 15.

*A good Conscience is a  
continuell feast.*

**H**e reading of  
this Text must  
first be set  
straight, ere a-  
ny progresse can be made,  
lest

lest we seeme to make a  
Sermon upon a text which  
will not beare the burden  
of the discourse.

It was read long in our  
English Bibles thus, *A good  
conscience is a continuall  
feast*; till King James of  
blessed memory, as another  
*Ptolomy Philadelphus*, as-  
sembled together above  
40. rare Linguists and Di-  
vines, to perfect us a new  
translation, where it is read  
thus, *He that is of a merry  
heart, hath a continual feast.*  
Which reading is subordi-  
nate to the former: for  
there can be no sincere or  
lasting mirth of heart, but  
such as proceeds from, and  
is.



is superstru'ded upon the foundation of a good conscience. Besides, if we will drinke water out of the fount, it is in the Hebrew neither a *merry heart*, nor a good conscience, but a good heart is a continuall feast: nor can it otherwise be, because there is no peculiar word, in the Hebrew tongue, to denote this particular facultie of soule, which we call *Conscience*, but the generall word <sup>b</sup> HEART. And even in the new Testament where there are proper words for it, yet the generall word HEART is used, 1 John Epist. chap. 3. and 20.

א טוב א

אב

c If

ε ξαποδῶ  
for sweet-  
ness.

*c* If our heart condemne us,  
&c. there HEART stands  
for CONSCIENCE; for  
we know it to be the pro-  
per effect of conscience to  
condemne or absolve:  
which of it selfe seems to  
determine, that *Conscience*  
is not a peculiar and di-  
stinct faculty of the soul, as  
understanding, will, & me-  
mory, &c. are, but the soul  
*reflecting and recoyling*  
*upon it self.* Which being  
prefaced, we may safely  
read it, as you have heard;  
*A good Conscience is a conti-*  
*nuall feast.*

Wherein every word  
doth fitly constitute a part:  
for first here is the sub-  
ject.

ject, *Conscience*. Secondly, an adjunct of excellencie joyned unto it, *Good*. Thirdly the prædicate, *A Feast*. Lastly an adjunct of perpetuity joyned to that, *Continuall*.

And in the orderly pursuance of these foure parts there will fall out to be handled foure points of very high and necessary concernment, in the life and conversation of every Christian: namely,

First this:

*That every man hath a certaine Genius associated to his soul, to wit, Conscience.*

Se-

Secondly this :

*That by the grace of conversion, there is a divine quality stamped and imprinted upon the naturall Conscience, which is, Goodnesse.*

Thirdly this :

*That Conscience thus qualified with goodnesse is a Feast.*

Lastly this :

*That this feast of a good Conscience is not onely for a time, but for eternity, not only a long, but a continuall feast.*

*These ought to be handled plainly, but Theologically, And this will we doe, if God permit, as the*  
Apostle

Apostle speaks, Heb. 6. 3.

**The first Point.**

There is a certaine inmate  
placed by God, and associa-  
ted to the soule, called Con-  
science.

We say indeed in vul-  
gar speech, that such a man  
hath no conscience, or is a  
man of no conscience, but  
that is but a Catechrestical  
form of language, like that  
of the Italians, who when  
they speake of some nota-  
ble deperdite wretch, say,  
He's a man without a soule;  
and like that of holy Scri-  
pture, which saith of some  
men, that <sup>a</sup> they have no  
heart. But to speak proper-  
ly,

כִּי אֵין לָהֶם

ly, and as the thing is, there is no man, be he never so lost; and reprobate-minded; but hath a natural Conscience. A natural body may as easily walke in the Sun without a shadow, as the soul can in the light of naturall reason, or of the word of God, without the reverberations and ecchoings of Conscience.

Heare <sup>b</sup> *Tullies* divinity in this point : *We have each of us received from the immortal God a conscience, which can by no means be separated from us.* Many for the more wholesome aire, or better soyle, have changed their place of a-

*b Conscientiam à diis immortalibus accepimus quæ divelli à nobis non potest.*  
Cic. pro Cluent.

bode ;

bode; and others to converse with God and themselves, have abandoned the societie of men; and dwelt in wildernesses and solitary retiremēts, where Satyres have danced, and Ostriches dwelt; yea and many have been so hack-nied and tired out with the miseries of this life, which like an heavy pack, and an ill saddle have wrung their backs, that they have leaped out of the pan into the fire, and shifted their souls from their bodies; but there was never any yet could shift Conscience from the soul. *Nero* shifted from chamber to cham-

chamber, but still his mother *Agrippina's* ghost seemed to pursue him. *Bessus* in *Plutarch* was chased by himselfe too, but still the swallows seemed to chatter his crime. There's scarce any thing in nature so small, and contemptible; but can make a separation betwixt the soule and the body; a hair in a draught of milke, did it to *Lucia*; a flie, to *Adrian*; a kick of *Nero's* heel, to *Poppea*; lice to *Herod*; wormes to *Antiochus*; mice, and rats to *Hatto*, Bishop of *Mentz*; a meere conceit, a thought, a fancie, to thousands: but there is no gulph so deep,  
no



no precipice so steepe, no  
sword so sharpe, no not  
that sword which can di-  
vide between the marrow  
and the bone, which can  
make the conscience sever  
it selfe from the soul, but  
still

*Nocte dieq; suum gestant* e Juven.  
*in pectore testem.* Sat. 13.

That is,  
„Wakemen, or rest,  
„Within their brest  
„Conscience will be a guest.

To proceed then; What  
is this thing we call Con-  
science, and wherein doth  
the power and efficacie of  
it consist?

*Ans.* It hath been long  
said, Conscience is a thou-  
sand

*and witnesses*; and its as truly said, Conscience hath a thousand definitions and descriptions. A man would thinke there were much Conscience in the world, to consider all the books, that are written of the nature and cases of Conscience. It may be said of them, as *S. John* closeth up his Gospel, The world would scarce containe the books that should be written, if all were printed, that hath been said, talked, disputed, preached, written of Conscience. And yet as little may be spread and *dilated* into much, so may much also be *contracted*

sted into little. As a great mountaine may produce only a little mouse, so a little nut-shell may hold great Iliads.

Whosoever then understands these three Greeke words, *εὐνομία*, *ἐπιστήμη*, and *δικαιοσύνη*, or these three Latine words, *Lex*, *Index* and *Judex*, or these three English words, a *Law*, a *Witnesse*, a *Judge*, is in a good way of proficiencie, to understand the nature and essence of Conscience: for in the execution of these three acts Conscience officiateth, and dispatches its whole duty.

For first, Conscience is a  
*Law,*

Law, or a fair tablet, where in is engraven, by a divine hand, those truths and principles which move it & set it a working. Which principles are either *natural*, or *acquired*; and here upon comes in the distinction of Conscience *natural* and *illustrated*. And these principles being preserved and kept in the Conscience, they are as Land-marks to her to saile by, and as a law to her to live by; in which regard this first act of Conscience is by the Greekes called *synesis*, that is, the records or conservation of right. And *Rom. 2. ver. 15.* the Apo-

Apostle calls it *Lex scripta in cordibus*, The law written in our hearts.

For the second, Conscience is a *Witnesse* or Evidence, declaring and proving the truth, whether the party standing at the barre hath done *contrary* or *according* to that law: for if the fact agree and hold measure with that law which Conscience tendered, then it is *Excusing* witnesse, or a witnesse *pro*; if otherwise, then it is an *Accusing* witness, or a witness *con*; in which regard, this second act of Conscience is by the Greekes called *εὐνοιδίαι*, that is, a Science  
B with

*with or together*; and Saint Paul in the same text *Rom. 2.15.* expresseth both these testimonies, *Their Conscience also bearing witnesse, and their thoughts Accusing or Excusing*; and thus Conscience is *Index*, a signe or token.

For the third, Conscience is also *Judex*, an upright and impartiall Judge, comparing together the law, and the fact in the pursuance of a right sentence, and out of that collation causing to result either a sentence of absolution (the white stone, *Revel. 2.17.*) if the fact agree with the law, or a sentence  
of

of condemnation ( <sup>a</sup> the <sup>a</sup> *Mos erat antiquis, nireis, atrisq; lapillis, his damnave reos, illis absolvere culpa.* black stone) if the law and fact jar and disagree. This act the Greeks call *neios*, and to this judiciary act of Conscience belongs that text of Saint *John*, 1. *epist.* 3. *chap.* 20. *ver.* *If our hearts condemne us, &c.* and Saint *Chrysostome* glossing upon *Psal.* 4. 4. *Commune with your owne hearts, &c.* bids us, <sup>b</sup> *Erect the tribunall of Conscience.* The summe thus farre is thus much: Conscience is a *Law* propounding the rule to walk by, a *Witnesse* to give in evidence for matter of fact, & a *Judge* to give sentence according to the evidence.

Ovid.  
Met.

<sup>b</sup> *ἵστασθαι τὸ δικαστήριον τῆς συνείδητος.*

Another way to find out the very quidditative nature and being of Conscience may take the rise and hint from that Text,

c *integritas*  
μα.

1 Pet. 3. 21. *The answer of a good Conscience*, as there the Apostle phraseth it; so as Conscience is a response or returne to three severall queries.

The first question is *de jure*, touching the Law or right; as, What is the rule or principle by which I am to be directed in this or that case, what to do and what not to doe: Unto which question, Conscience is an answer by reading the letter of the Law,  
and



and opening the code or booke, *Apoc. 20. 12.* and declaring the law written in the heart.

The second question is *de facto*, touching the fact, thus, The law indeed appears, but how hast thou complied in practice with this Law, by doing according to it? Unto which question, Conscience is an answer in the language of *Achan, Josh. 7. 20. Thus and thus have I done.*

The third question is *de applicatione juris & facti*, touching the commensuration of the fact with the law, and the application of the one to the other,

B 3      thus,

thus, what reward now remains, or what retribution is to be expected? and unto this question, Conscience is an Answer, in the words of God to Cain, *Gen. 4. 7. If thou hast done well, shalt thou not be accepted? and if ill, sin lies at the doore.*

The last way to find out the nature of Conscience is by defining it to a practi-  
call reasoning or argumen-  
tation, in which are all the  
three parts of a formall  
Syllogisme; in the *major  
proposition* is the *law* of  
Conscience, in the *minor* or  
*assumption* lies the evi-  
dence or *witnesse*, in the  
con-

*conclusion* lies the *sentence*  
or *judgement*.

*Examples.*

What *rule* or *precept* teacheth in generall, that *instances* and *examples* illustrate in speciall; to which end let us here subnect two examples, the former of an evill, and accusing Conscience, the latter of a good, and accusing one.

Let *Adam* the first of men be substituted for the former.

1. *In the day thou eatest of the tree of knowledge, thou shalt surely die, Gen. 2. 17.*

There's the *law*, or proposition of this practicall Syllogisme, there Conscience

B 4 is

is an *answer* to question *touching right*.

2. But *I did eate* thereof: so runnes his confession, *Gen. 3. ver. 12.* there Conscience is a witnesse, *a thousand witnesses.* That's the *assumption* of the Syllogisme, or an *answer* to the question *touching the fact.*

3. Therefore, I am become mortall, I must dye, *Gen. 5. 5.* there his Conscience was a Judge giving sentence of condemnation. That's the *Conclusion* of the Syllogisme, or an *answer* to the question *touching the application of the law, and fact together.*

¶ The

*g The Application of this  
first Point.*

It were very incongruous  
not to use Application,  
while we are treating of  
Conscience, whose vigor  
and force consists in Ap-  
plication, and the best im-  
provement and use of it is  
to provoke every man to  
take out the lesson of that  
wise Greeke, <sup>d</sup> *Know thy*  
*selfe*; which short saying  
doe but Christianize, and  
there can be no better di-  
vinity: O Christian man  
know and consider thy  
selfe, learne not to under-  
value even man in thee;  
know thine owne dignity  
and excellencie; know that

*d γνῶθι σε-  
αυτον. Solon*

ε παντων  
μελιστα  
αδυνατες σε-  
αυτον.

† Diphilus.  
οστις οδ  
αυτον αυτον  
ηα αυτον  
ηα, πως ε  
μεδον εα-  
οδρ αι-  
ηαυτην;

within the narrow roome  
of thy brest there is seated  
a facultie which is both a  
*law, a witness, and a judge*;  
which can make unanswer-  
able Syllogismes, and can  
out of strong premisses  
bring undeniable conclu-  
sions. <sup>c</sup>Pythagoras his rule  
was truly divine, to bid a  
man in the first place re-  
vere himself, and be most-  
ly ashamed of himselfe :  
and <sup>f</sup>another of the same  
ranke and classis, He that is  
not ashamed of himselfe,  
how shall he blush before  
him who knows nothing ?  
And reason enforceth thus  
much : for every man is  
most wronged by his own  
of

offence, and every man must be arraigned both by and before his own Conscience, and therefore surely no tribunall next the judgement seat of God himselte, ought to be so dreadfull to a man, as the Areopagita of his owne heart, which can at once alledge and plead Law, produce witnesse and give judgement.

A learned Gentleman in Sr. Francis Bacon in his new Atlantis.  
 a project of his conjoyneth and subordinateth these two propositions; the former is this, that *Chastity makes a man reverence himselte*; the latter is this, that *selfe awe or reverence, next true*

*true Religion and the feare  
of God, is the chieftest bridle  
to hold us in from villanie  
and sinne.* Which certainly  
is most true : for if we did  
not shamefully underprize  
our selves, how could we  
by lust, covetousnesse, in-  
temperance, and the like,  
so degrade man in our  
selves, and defile that hu-  
mane nature which God  
vouchsafed to take into u-  
nion with his owne divini-  
ty : how could we give a  
birth-right for a messe of  
Lentils, transgresse for a  
morsell of bread, stake  
gold to a counter, put  
down an eternall, and im-  
mortall soule to a blast of  
fame,



fame, an huske of pleasure,  
a glow-worme of know-  
ledge? But now though  
this be very true of chastity,  
yet change the subject  
of the first proposition,  
and enunciate it of Con-  
science, and see how it ap-  
pears; first then, Consci-  
ence, that lawyer, and wit-  
nesse, and judge of consci-  
ence, that Triumvir, and  
Trismegist of Conscience  
makes a man reverence  
and fear himself. Second-  
ly, this selfe-reverence,  
which proceeds from con-  
science, and the trinity of  
offices in it, is a threefold  
cord to whip us from sin,  
and a threefold bond to tie  
us to vertue. That

That which *Salomon* speaketh *Eccles. 10. ver. 20* may be hither fitly applied, *Curse not the King, &c. for a bird of the aire shall carry the voice, and that which hath wings shall tell the matter*; What bird may this be, but the little brest-bird and chest-bird of Conscience? There is this story in *Diogenes Laertius*, *Xenocrates* was one day walking in his garden, when a sparrow pursued by some hawke or bird of the prey, for shelter flew into the bosome of the Philosopher, and being bid to put out his little foster-bird, he answered, no: for

for it is a most unworthy thing to betray a guest. Moralize it thus, this Falcon or hawke represents every sinner, and wicked person which hunts and pursues poor Conscience; this sparrow thus pursued, representeth Conscience, which whilst the foxes have holes, and the birds nests, hath not where to roust it self, till it take shelter in the brest of *Xenocrates*, of some pious and conscientious person, which holds it an unworthy thing to chase thence such a guest. And hitherto of this.

*Tu pi-  
simum est  
prodere  
hospitem.*

The

**The second Point.**



By Grace and regeneration, there is a divine quantity and character imprinted upon the naturall Conscience, which is Goodnesse.

**A**S a noble and virtuous woman, giving lawes to her owne sexe, enacted that a woman, when she came to the age of thirty years, should then lay down the title of *fair*, and take up the title of *good*: so when any man or woman is actually called  
and

and sanctified, their Con-  
science then ought to be  
devested of the title of a  
*naturall* Conscience, and  
assume the title of a *good*  
Conscience, Therefore ye  
shall scarcely observe the  
name and word of Consci-  
ence stand alone in Scri-  
pture, but commonly there  
is some title and Epithet  
of excellency joyned with  
it, as <sup>i</sup> either a *pure* Con- <sup>i</sup> Καθαρὰ  
science, 2 Tim. 1. 3. or a  
<sup>k</sup> *faire and beautifull* Con- <sup>k</sup> Καλὴ  
science, Heb. 13. 18. or a  
<sup>l</sup> *Conscience without of-* <sup>l</sup> Ἀνερόσχε-  
*fence*, Acts 24. 16. or a  
<sup>m</sup> *good* Conscience, as here <sup>m</sup> Ἀγαθὴ  
and else where, 1 Pet. 3. 21.  
Now a good Consci-  
ence

n *Honestè*  
*bona, &*  
*pacatè bo-*  
*na.*

ence is either *n* *honestly* good, or *peaceably* good; for *Goodnesse* imprints its character upon the Conscience in these two qualities, *purity* and *peace*; or *integrity* and *tranquillity*; or which still is the same, in *uprightnesse* & *quietness*. What *S. James* affirmeth of supernall wisdom, chap. 3. vers. 17. That it is *first pure, then peaceable*; The very same two properties are the essential adjuncts of a good conscience. *A Conscience quietly good may be viciously evil, and a Conscience troubledly evil, may be honestly good*; and therefore to constitute  
a con-

a conscience perfectly and  
 fully good, both purity and  
 peace are required; the  
 violation of the purity and  
 integrity of conscience, is  
 to be referred to the evill  
 of sinne, and the violati-  
 on of the calme and tran-  
 quillity of conscience is to  
 be referred to the evill of  
 punishment; yea the grea-  
 ter the light of conscience,  
 the greater is the sinne, and  
 the greater trouble of con-  
 science, the greater is the  
 misery. The point you see  
 is a clear truth, wee will  
 therefore be brieft in the  
*explication* of it, that we  
 may be large in the *appli-*  
*cation.*

The

*The application of the  
Doctrine.*

Follow therefore either  
S. Pauls rule, or S. Pauls  
example; his rule shewes  
what should be done, and  
his example what may be  
done. His rule we have  
1 Tim. 1. 19. Have faith,  
and a good conscience. And  
again, Chap. 3. ver. 9. Ha-  
ving the mystery of faith in  
a pure conscience. His pra-  
ctice we have frequently  
inculcated both in the  
Acts and his Epistles, hear  
a harmony, or little con-  
cordance, I have in all  
good conscience served God  
untill



untill this day, Acts 23. 1.  
Again, And herein doe I ex-  
ercise my self, to have a con-  
science without offence to-  
wards God and towards  
man, Acts 24. 16. And a-  
gain, I speake the truth in  
Christ, I lye not, my consci-  
ence bearing me witnesse,  
Rom. 9. 1. And again, For  
our rejoycing is this, the te-  
stimony of our conscience,  
2 Cor. 1. 12. And again,  
I thank God, whom I serve  
from mine Elders, with a  
pure conscience, 2 Tim. 1. 3.  
And yet again, Pray for us,  
for we are assured we have  
a good conscience in all  
things, Hebr. 13. 18. A  
good conscience you see  
is

is *S. Pauls* recognizance to  
 it is his boasting : for two sci  
 things he is observed mo  
 to glory in, his *Sufferings* *sa*  
 and his *Conscience* ; to ra sci  
 tle his chains, and displa m  
 his conscience ; it is h uf  
 flag he hangs out, ° his sig  
 in every Epistle, so b sci  
 writes, *2 Theff. 3. 17.* be

ο Σιμων  
 εσ πατρ  
 δ' ηγουλγ.

Now this exercise o *Ja*  
 keeping a good conscience co  
 stands in two things, ac th  
 cording to the premise co  
 distinction of a good con w  
 science into *pure* and *peace* m  
*able*, which distinction le  
 as a key-stone to this arch *fi*  
 The former is how to re te  
*etifie* the vicious consci  
 ence, and the latter how q  
 to

zance to *pacifie* the troubled conscience; or how to *clense* the impure, and how to *salve* the wounded conscience: two points of most necessary and dayly use in practicall divinity.

And in rectifying of conscience, due regard must be had to two things; first, *Jus*, the right or law of conscience. Secondly, *Vis*, the force or strength of conscience (two severall words made up, and elemented of the same three letters by an easie *metathesis*, or transposition of letters.)

First then, let a man acquaint himselfe thoroughly with

I.  
*Jus Con-*  
*scientia.*

with that which must be the rule and law of conscience ; for it is no matter how strong and active conscience be, if it be not first right informed, and then the stronger the better, otherwise the stronger the worse ; a lame man who keeps his way, shall outgo a swift runner that wanders out of his way ; he who once hath strayed, the more he hastens the more he wanders and errs. Every science and art proceeds by a rule ; the noble and liberall sciences of Arithmetick, Geometry, Astronomy, Musick, have their numbers, figures, balances,

lances, squires, compasses, lines; even the poor sweaty mechanicks cannot be without their rules, yards, squares, &c. much lesse can conscience, dainty, precise, exact conscience, which ought to be as leuell-handed in her cases as the men of *Gibeah* in the book of *Judges*, who could throw stones at an haire-breadth, can she I say, want her rule and measure to proceed by, when in the circumstancing and individuation of every action, she must lay judgement to the line, and righteousness to the plumb-line? *Isai. 28. 17.*

C This

This law or line of conscience is foure-fold.

1. *Jus Divinum.*

1. *Divine* law, which is the will of God revealed in Scripture, is the proper and adequate rule of conscience; it hath of it self an adnate priviledge to bind conscience, and wheresoever it holds out to man a light to shew him his duty, it doth withall tie such a bond of obedience upon the conscience, as no creature is able to release.

2. *Jus Naturæ.*

2. The law of *Nature* is also a good rule of conscience: for that naturall light and engrafted instinct written in our hearts, shews us also

also what is to be done,  
and what to be avoided.  
That there is a God ; that  
this God is to be worship-  
ed ; that we ought to live  
honestly , hurt no body,  
give every one his owne,  
doe as we would be done  
to ; these and such like are  
the dictates and statutes of  
the law of nature, and doe  
bind conscience.

3. The law of *Nations* 3. *Jus*  
also, which is brought in *Gentium.*  
by the common consent of  
all people: for that was ne-  
ver false or wrong which  
all the whole world calls  
truth and right. Humane  
nature was yet never so  
much at a losse, as that a  
C 2 right

right opinion of what is just, & equall should quite perish from the earth. The division of things, and appropriation of them to their owner, the faire usage of Embassadours, &c. are draughts of the law of all nations, and doe likewise binde conscience.

4. *Jus positivum.*

Lastly, *Positive* lawes, whether they be Ecclesiasticall, or Civill, doe lye strong bands and tyes upon Conscience, as well as either the lawes of God, or of nature, or of nations. A thing is said to be of positive law, when it is thus, or so, not of any intrinsecall necessity, arising out of the



the particular essence of the thing, but may either be, or not be, and when it is, may either continue or cease, by humane imposition. And even such lawes as these, while they are not contrary, but subordinate unto, and commensurate with the divine law, have an obligatory power over Conscience; not that any law of man hath of and from it self any *connate* power to over-awe Conscience, nor can the Conscience subject her selfe to the jurisdiction of any creature, without Idolatry, but it hath an *adnate* power rather, to wit, as it receives

C 3

in-

influence, and vertue from Gods law, which commands us to obey every lawfull ordinance of man for Conscience sake.

II.  
*Vis Con-*  
*scientie.*

Next regard thus had to the Law of Conscience, the second respect must be to the *force* of Conscience: for though Conscience be never so well principled and illuminated, yet if it be dull and flegmatick, without vigor and force to put things in execution, it is but as a fire of straw which hath light without heat, or as a wel-shap'd horse without mettall.

Now the force of Conscience consists in *obligation*,

tion, both in tying a man  
~~from~~ that which Consci-  
 ence judgeth sinfull, and  
 tying him *to* that which  
 Conscience judgeth right.  
 In which respect, take no-  
 tice what high language  
 the Scripture adapteth to  
 expresse this thing; as cal-  
 ling a man in relation to  
 this work of Conscience, a  
*debtor, Rom. 1. 14. a servant,*  
*Rom. 6. 16. bound, Acts 20.*  
*22. constrained, 2 Cor. 5. 14.*  
*neecessitated, 1 Cor. 9. 17.*  
*so as a man cannot otherwise*  
*doe, Acts 4. 20.*

Such is the strength and  
 vertue of Conscience, that  
 an action by its owne na-  
 ture indifferent, it can make

C 4      bad

bad or good, and an Action in it selfe good, it can corrupt and make naught. Only an action which is ill and naught in it self, it cannot make good.

Yea such is the validity of Conscience that it binds in some cases even when it erres : for Conscience judging that to be unlawfull which is lawfull, bindeth to abstaine from that lawfull, *Rom. 14. 14.* and Conscience judging that to be debt and necessary, which is only allowable and arbitrary, bindeth to doe that arbitrary thing, *Rom. 14. 5.*

So as both these requisites

fites taken in together, and a due proportionable con-temperation made therof, to wit, of both *jus* and *vis*, the light and heat, the good eyes and lusty limbs of Conscience, do constitute a rectified conscience, fit to goe about that work and labour, for which God created such a faculty, and seated it in the soul of man.

A law without sufficient force to execute it, is but a dead letter, and lets a man lye like the lame creeple at the pooles side, seeing the bath, but wanting strength to step into it. And force without law is but a riot, serving for no better use,

C 5            then

then *Sampsons* brawny  
wrists, without his eyes,  
to pull an old house over  
our head, to crush us. Only  
a Conscience *informedly*  
*strong* is *shee*.

When then, O Christian  
man, or woman, thou per-  
ceivest thy Conscience to  
be in this frame, & plight,  
that it is *legally valiant*,  
silence not her voyce,  
muzzle not her mouth. Say  
rather as *Cant. 2. 14. Let me*  
*see thy countenance, let me*  
*heare thy voyce, for sweet is*  
*thy voyce, and thy counte-*  
*nance is comely.* Shake off  
that dull and lethargick  
sloth, and stupidity which  
is upon it, either in stimu-  
lation

lation to good, or repressi-  
on from evill. Cry aloud,  
and say, Hoe, Conscience,  
conscience, *up and be doing,*  
*and the Lord shall be with*  
*thee.* To day is a Chancery-  
day: to thine office: Tell  
me first what's the law in  
such and such a point. Se-  
condly, tell me what cor-  
respondence for matter of  
fact have I held with that  
law. Be a true witnesse ei-  
ther to excuse me, if I have  
done well, or accuse me, if  
evill.

Lastly, give right sen-  
tence, and play the part of  
a just Judge in either con-  
demning or absolving me,  
that thus judging my self,  
I

I may not be judged of the Lord.

And having thus shewed the method of rectifying the erring conscience, let us now also declare the right order of pacifying the troubled conscience. Upon which point before we fall directly, we must needs put a difference (for a difference there is) betwixt *sicknesse of fancie*, when the thoughts are distracted, and drawne aside from off pleasing and contenting objects, and doe wholly fasten and sit abroad on sad and dreadfull things, and true formall trouble of minde, which  
alwaies



alwaies gathers to an head,  
either by reason of *solicitation to sin*, or *remorse for sin*: distemper of fancie is commonly a wild and unreasonable thing, and swerves from that we call judgement, or *recta ratio*; Or if it fasten upon sinne, which sometimes it doth, its troubled either with scruples, which is no sin, or with some generall notions and *idea's* of transgression, without due shame and sorrow for particular lapses; or with moles and gnats more then with beames and camels. Now rationall and congruous trouble of Conscience, when

when God wounds and will heale, is characterized by this, that it is neither so *superficiall* for sin in generall, as not to have an aspect upon particular mis-carriages and misdemea-nours, nor so *superstitious* of particulars, as not to regard the generall taint, and depravednesse of nature also. The best report or book-case hereof is in *Psal.* 51. which is \* the chiefe of the seven penitentials. There D A V I D rightly pressed in his spirit and panged in his Conscience in deed, layes the penitentiall axe first to the root of the tree, confessing that

\* *Præcipuus pœnitentialium.*

that which was the spawne  
and brood-mother of all  
his actuall wickednesse,  
*Behold I was shapen in ini-*  
*quitie, and in sin did my mo-*  
*ther conceive me,* ver. 5. and  
then that very sin in par-  
ticular which had been as  
a thiefe in the candle, or an  
obstruction in the liver, to  
gangrene, and waste all the  
quiet and peace of his  
minde: *Deliver me from*  
*blond-guiltinesß, O God, &c.*  
verf. 14.

This being premised by  
way of a *præcognitum*, the  
Method it selfe now fol-  
lowes, which consists in a  
certaine Scale or Ladder:  
The severall grades or  
steps

steps whereof are these.

1. There can be no found peace of Conscience till we be atoned and reconciled to God: for Conscience is as Gods setting-dog, or as his Serjeant which will not take off the arrest till its Master be satisfied.

2. Neither can there be any agreement or atonement with God, without pardon of sin. God will not be reconciled to any man *lite pendente*, till the fault which caused the variance be forgiven.

3. Nor can there be any remission without satisfaction: for if the Salvation  
or

or damnation of all man-  
kinde lay'd thereupon,  
God will not, cannot be  
unjust to himselfe, to be  
kind to us.

4. No satisfaction neither  
will serve the turne, but  
such as is porportionable  
to the fault: for tis the ve-  
ry Motto of Justice, \* *Let* \* *Noxe*  
*the punishment be equall to* <sup>*pœna par*</sup>  
*the damage, the payment to* <sup>*est.*</sup>  
*the debt.*

5. No satisfaction can be  
proportionable, which is  
not infinite, because our  
sins are committed against  
a Majestie absolutely infi-  
nite, and they also are as  
neere infinite as number,  
or hainousnesse can make  
them:

them : and if there could be another infinite besides God, I would say it were the finnes of the world.

6. No infinite satisfacti-  
on can be made but by a  
person of infinite excellen-  
cie and worth, whose per-  
sonall dignitie must give  
such a tincture of price,  
and value to his sufferings,  
as what he suffered in a  
short time, was equivalent  
to what all the world  
should have suffered for  
ever and ever.

7. We never knew, nor  
heard of ; never did any  
Historian tell, or Prophet  
foretell of any such wor-  
thy person, but J E S U S  
CHRIST,

CHRIST, who was God-man; man to suffer, God to overcome in suffering; man to dye, God to rise againe.

8. That price, though most sufficient in it selfe, yet not effectually to us, if not applyed and made our owne. The best cordiall comforts not, if not taken. The most magisterial plaster heales not, if not applyed to the sore.

9. As that Application is made on Gods part, by *imputation*, so on our part by *faith*. God must impute the righteousness of *Christ* unto us, and we must receive it from God, by the hand of faith.

10. And

10. And that faith is but equivocall faith, and no true, justifying, salvificall faith, which doth not work by love; love to God in *holinesse*, love to man in *righteousnesse*, and love to our selves in *sobrietie*.

These are the severall ingredients into this balme of *Gilead*, according to the dispensatory of Divinity. These are the severall degrees of this Ladder, whose foot, like *Jacob's*, standeth upon earth, and the top reacheth heaven. Let us recollect them by an analyticall methode, and so conclude this point.

1. Practise charity, and that's



that's a signe of true faith.

2. Have faith, and you shall

be able to apply on your

part, what God imputes

on his. 3. Apply, and what

is sufficient in it selfe, shall

be effectuell to you. 4. No-

thing is sufficient but *Jesus*

*Christ*. 5. The reason of his

sufficiencie is from the

dignitie, and excellencie

of his person. 6. Nor yet

were his person of suffici-

ent dignity, if it were not

in him an infinite dignity.

7. And being infinite, the

ransome and satisfaction is

proportion to the fault.

8. And upon this satisfa-

ction, must needs follow


remission. 9. And having

re-

remission, there followes also reconciliation with God. 10. And being reconciled with God, we shall have tranquillity of mind, and peace of Conscience, passing all understanding.

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The third Point.

 *Conscience thus qualified with the goodnesse both of Integrity and tranquillitie is a Feast.*

**N**ot any phantastical feast, as if a man should dreame of a furnished

shed table, and be hungry when he wakens; nor any *Tropologicall, Metaphoricall* feast, a feast by way of similitude and proportion onely, as Christ is called the <sup>a</sup> *bread of Life*, and the <sup>a</sup> *holy Ghost* the <sup>b</sup> *water of* <sup>48.</sup> *Life*: but a true reall feast, <sup>b</sup> *Job. 7.* <sup>38.</sup>

a feast properly so called, junketting both the *minde* and the *body*, and presenting them both with cheer becoming a feast.

First, it feasteth the mind 1. with the desireable food of Contentation, Peace, Joy, Comfort, Hope, and the like.

Secondly, it feasteth and 2. fatneth the body also; for  
as

as Conscience of evill  
 done causeth feare and ex-  
 pectation of some evill to  
 be suffered, and that feare  
 againe causeth many a  
 thought-sick houre, indi-  
 gestive meale, lancke  
 cheekes, trembling joynts,  
 marrowless bones, restless  
 nights, &c. so Conscience  
 of good done makes a  
 cheerfull and a merry  
 heart, and a cheerfull heart  
 causeth good health, *Prov.*  
 17.22. and maketh a cheer-  
 full countenance, *Pro.* 15.13.  
 and not onely this, but  
 when night comes, which  
 is the one <sup>d</sup> halfe of our  
 life, that we are to lay us  
 downe and take our rest,  
 then

עליון ב' ד'

el in mid  
 sic. Plut.

then also conscioufnesse of  
a day well spent rocks us,  
and drops a sleepey silence  
upon our eyes: and sleep,  
you know, is the stay & the  
prop of the *Microcosme*,  
it is thoughts charme, it is  
digestions carefull nurse,  
&c.

It is a rule in Art, and  
we see it true in houely  
Experience; Contraries  
placed together do mutu-  
ally illustrate each other:  
*Venus* her mole was a foile  
to her beauty; The tender  
eyes of *Leah* did the more  
commend the beauty of  
*Rachel* unto *Jacob*; The  
seven leane kine in *Pha-  
raoh's* dreame did eate up  
D the

the seven fat kine : So the ill-favoured , raw-bon'd leanenesse, the biting and gnawing of an ill Conscience, will let us better see the festivity of a good Conscience.

An evill Conscience is  
e *Mat. 9.* a<sup>c</sup> WORME, a brest-worm,  
46. gnawing upon the soule, with the teeth of bloodless fear, of wrinckled sorrow, of self-consuming care, and of sad despaire : and this worme is not like that which *S<sup>c</sup> Paul* shooke off into the fire ; it is a *Salamander*, and will live, and gnaw in the fire of hell ; its *a worme that never dyeth*, a continuall worme, and that's

that's the gall of bitter-  
 nesse, *wormewooding even*  
*hell it self*. Well were it  
 with wicked men, if (as  
*Herod*, Acts 12. 23. and  
*Antiochus*, 2 Macc. 9. 9.  
 were devoured and eaten  
 up with wormes) this  
 worme would dispatch  
 them. But it is that <sup>f</sup>*sanguis* <sup>f</sup>*Prov. 30.*  
*suga*, ever sucking, and ne-  
 ver full, ever gnawing, but  
 never killing, ever eating,  
 but never devouring; and  
 that with a deadly tooth  
 too, every bit worse then  
 ten thousand deaths, and  
 yet *not unto death*.

Compare now these two  
 texts together, A good  
 Conscience is a FEAST,

D 2

An

*g Lyps. Po-*  
*lit. lib. 1.*  
*cap. 5. Eo*  
*gravius,*  
*quia sine*  
*morte.*

An ill one, is a WORME :  
a good one a *plentifull*  
feast, an ill one, an *hungry*  
gnawing worme : a good  
one a *continuell* feast, an ill  
one, a *continuell*, a *never*  
*dying* worme: and do they  
not answer one another,  
*as in water face answereth*  
*face?*

And these two points,  
1. That an ill Conscience  
is a *worme*, and 2. a good  
Conscience a *feast*, being  
thus entorted & wreathed  
together; Let us stretch  
out the further illustration  
of them, by enquiring into  
the learning and Confessi-  
ons of the Heathen, who  
had no inky Divinity, no  
other



other books of Theologie,  
but the books of Consci-  
ence, no other law, but the  
Law written in their  
hearts. For be it granted  
that the word is best when  
it is pure, and not dilute or  
mingled; or if mingled,  
then with nothing but  
<sup>h</sup> *faith*; and that humane <sup>h</sup> *Heb. 4. 2.*  
learning being brought to  
illustrate divine, is for the  
most part but as painture  
in Church-windowes, ma-  
king the glasse lesse cleare  
and transparent: yet some  
points there are ( and this  
is one of those some ) wher-  
in it perswades much to  
shew that Divinity is the  
same with the law of na-  
D 3 ture.

ture. I will only gleane an handfull out of an whole field.

- i. And I will begin with the greek proverbe, ἡ συνεισότης τὴν ψυχὴν πλάττει. i. conscience is the strappado and bastinado of the soule: it doth whip and lash her with secret but more smarting stroaks; the whip of cords that Christ made is not to be compared to it; all the discipline on a good Friday in the Church of Rome, comes short of it: before sinne, it is <sup>k</sup> *frænum*, a bridle; after sinne, it is *flagrum*, a whip.

*Surdo*  
*verberare*  
*credit,*  
*Juven.*

<sup>k</sup> Lipſii  
*lib. I. c. 4.*

2. Secondly, the significant fable of *Prometheus* may

may have the next place:  
*Prometheus* stole fire from  
 heaven; his punishment  
 was, that he was tied to  
 the mountaine *Caucasus*,  
 where a rapacious Eagle  
 did day and night feed up-  
 on his heart. The morall  
 is: *Prometheus* represents  
 every sinner that is injuri-  
 ous against heaven; his af-  
 fixing to the mountaine  
*Caucasus*, sheweth that it  
 is as possible to carry away  
 the mountaine, as to e-  
 scape the vengeance of  
 God, when he will pu-  
 nish; the Eagle feeding  
 upon his heart, is the angor  
 of conscience which doth  
 cate and devoure the very

1' Εδνεν  
 χαρδιαν.

heart of man as a Gangrene in the flesh.

3.

*m Ba'tus  
in his Fu-  
ries.*

Thirdly, let us remember the three<sup>m</sup> snake-tres-  
sed sisters, *Alecto*, *Megea*,  
and *Tisiphone*, three dis-  
mall Elves, which the Po-  
ets make the daughters of  
*Nox* and *Acheron*, and call  
them *Furies*, which indeed  
are nothing else, but the  
*n Torment-  
za scelesti-  
mentis.* <sup>Steph.</sup> *n* torments of a wicked  
mind, when the pains and  
throws of conscience are  
*Lex. Poet.* upon it.

4.

*o Euripid.  
Oreste  
Op'eto τὰν  
μὲν, τὴν ἡ  
ἀντιμῶν  
τὸς;*

Fourthly, we will call  
in the example of *Orestes*  
in the Tragedy, *o wretch-  
ed Orestes*, saith an inter-  
locutor in the Tragedy,  
*what disease afflicteth thee?*  
*Orestes*

*Orestes* makes answer up-  
on the stage, *Conscience* ἡ συνείδησις  
(quoth he:) *O the grievous*  
*disease of Conscience is up-*  
*on me!* Now contrarily for  
a good conscience.

Fifthly, *Bias* the Philo- 5.  
sopher, and one of the  
wise men of *Greece*, being  
asked the way to a <sup>P</sup> life P βίος ὁ  
ῥοβός.  
*without feare and trouble,*  
gave this answer, A <sup>q</sup> right q ὁρθή  
συνείδησις.  
*conscience.*

Sixthly, *Periander* (who 6.  
was one of them ) being  
asked, what was the <sup>r</sup> grea- r τὴν ἐστὶν ἡ  
λευθέρειαν  
*test freedome and liberty?*  
answered thus, A <sup>f</sup> good con- f ἡ ἀγαθὴ  
συνείδησις  
*science.*

Seventhly, *Socrates* ( the 7.  
wisest man of them all,

D 5 all

1. Aræg.  
 2. 7. 10.  
 3. 1. 1. 1. 1. 1.  
 4. 1. 1. 1. 1. 1.  
 5. 1. 1. 1. 1. 1.  
 6. 1. 1. 1. 1. 1.

all three mentioned by  
*Stobæus* ) being asked how  
 men might most live with-  
 out \* *disquiet and trouble?*  
 answered, *If they were con-*  
*scious of no evill within*  
*themselves.* Now these all  
 were Grecians. Let us en-  
 quire into the Latines, and  
 see what they say. Even  
 the very same.

8.  
 u Epist. ad  
 Mæcænat.

Eighthly then, *Horace:*  
 — *Hic murus æbeneus esto*  
*Nil conscire sibi.* —

\* *Conscien-*  
*tia recte*  
*volunta-*  
*ris, maxi-*  
*ma conso-*  
*lacio est*  
*rerum in-*  
*commoda-*  
*rum, E-*  
*pist. Fam.*  
*6. Torq.*

*A wall of brasse it is*  
*To be conscious of nought*  
*amisse.*

Ninthly, let *Tully* speak  
 for all the rest, \* *An upright*  
*Conscience is the greatest*  
*consolation in adversitie ; to*  
 his

his friend *Torquatus* in his familiar Epistles.

Again, <sup>x</sup> To be innocent and without fault, is the greatest solace.

<sup>x</sup> *Vacare culpâ, maximum est solatium.*  
Epist. 7.

And again, <sup>y</sup> Conscience of a well-spent life, and of many good deeds, is the sweetest thing in the world.

<sup>y</sup> *Conscientia bene actæ vitæ & multorum bonorum factorum recordatio est iucundissima.*

Let us heare him speake once more, <sup>z</sup> Great is the force of Conscience both wayes, so as neither can they feare who have done nothing amisse, nor those that have sinned, want punishment ever before their eyes.

*Caro major.*  
<sup>z</sup> *Magna est vis conscientie in utramq; partem, ut neq; timeant qui nihil commiserint, & poenam semper ante oculos versari putent, qui peccarint.*

Thus have I gathered you some few instances out

*of*

<sup>a</sup> Grave  
pondus.

Cic. 3. de  
nat. deor.

|| Flagrum.

Lypsius.

<sup>a</sup> ὁ τοῦ ἔατος.

Plat. de

animi

tranquil.

<sup>c</sup> Mark 9.

<sup>b</sup> Magna

theatrum.

Cic. 2.

Tuscul.

d Hor. ad

Mecæn.

Mimus

abencus.

of many, from the mouths  
of the very heathen, (who  
also must be heard when  
they speake truth) to de-  
clare that the dictates of  
the law of *Nature* and *Di-*  
*vinitie* are all one, in aver-  
ring that, An ill conscience  
and facinorous is an <sup>a</sup> *heavie*  
*burtben*, a <sup>b</sup> *lash*, an <sup>a</sup> *ulcer*  
*in the flesh*, <sup>b</sup> *a worme*. And  
that a good conscience is a  
<sup>c</sup> *great Theater*, a <sup>d</sup> *wall of*  
*brasse*, a *continuell feast*.

### *I Application.*

<sup>a</sup> 1 Cor. 5. 8.

<sup>b</sup> *supra* *capitulum*

*Let us<sup>c</sup> keep the feast*, as  
the Apostle exhorteth us.  
You know how ill it was  
taken in the Gospel, that  
those



those that were bid to the feast did make <sup>f</sup> excuses, <sup>f</sup> *Mat. 22.* and did not come. And how ill also it was taken, that *Vasthi* refused to <sup>s</sup> come to *Ahasuerus* his <sup>s</sup> *Esther 1.* feast. It is no better then rude unmannerlines to sit fullen at a feast, and not to feed liberally. A man may have great riches, and yet not use them, but only live poorely, that he may die rich; so may a man questionlesse have a good and upright Conscience, and yet not feed and feast so on it as he might do, if the fault was not wholly his owne.

Why, what is this tea<sup>st</sup> *Quest.*  
sting?

sting? and how is it performed?

*Ans.*

\*2 Tim. I.  
ἐν αὐτῷ  
πνεύματι.

It is when a man by thinking, and meditating, and praying, and such like, doth \* stir up those heart-cheering joyes of a good conscience, which lie consopite, and buried under the ashes either of naturall, or religious melancholy, and which do as duly belong, and of right appertain to a good Conscience, as an inheritance to the owner. And therefore on the other side, if God measure out earthly contents unto us with a more thrifty and sparing hand, and deny us our desires in some (and  
per-

perhaps many) things; yet if he have given unto us upright and peacefull consciences, we have reason to acknowledge that God hath dealt bountifully and graciously with his servants: for that is a thing worthy of all acceptance, although it should come alone; it is a feast, and what repining nature is that, which will not be satisfied with a feast?

A good conscience hath all the chiefe requisites to a feast in it: for,

First, Jesus Christ is the  
 Master and Governour of  
 this feast, and so deserves  
 to be; for by his blood is  
 the

1.

2. *ἀρχιτε-*

*κλιτῆς.*

*John 2.8.*

<sup>k</sup> Heb. 9.  
14.

the Conscience both <sup>k</sup> *purified* and pacified.

2.

Secondly, the Ministers of the Word, such as to whom God hath given the tongue of the Learned to minister a word in due season, are those appointed by God to invite to this feast, and to attend the guests; <sup>l</sup> Prov. 9. called the <sup>l</sup> Maydens in <sup>m</sup> Mat. 22. Wisdomes feast, and <sup>m</sup> Servants in the Mariage-feast.

3.

Thirdly, the Viands and dishes to feed on, are such as these, a plerophory of Faith, a holy complacence with a mans estate, divine consolations, peace which passeth all understanding, sweet raptures and admira-  
rations

rations that God should so regard us, fixed hopes and longings for further both purity, and peace of conscience, trust in God joyed with watchfulnesse in our selves, that the conscience so established be not againe either *defiled* or *disquieted* with sinne, flaming affections of love and thankfulnessse to God, who hath given us sense of a present, and hope of a future good Conscience; Lastly, singular delight which it takes in Saint Pauls<sup>n</sup> exercise, to keep a<sup>n</sup> *Act. 24.* good conscience in all<sup>16.</sup> things, &c.

Fourthly, the musick or  
min-

o Non  
chordula  
fed cor.

P 2 Cor. I.

12.

ministrallie of this feast, is not upon the <sup>o</sup>harp-strings, but upon the heart-strings. *This is our P rejoycing, even the testimony of a good Conscience.* So that in all things it holds the condition of a feast.

Which being so, what art thou, O more then desperate man, who canst or darest account either the least sin, small; or one sin, few; seeing that as one leak sinks a ship, one fly spoiles a box of oyntment, one gourd a whole pot of portage, one *Achan* trouble all Israel, one lick of hony endanger the life of *Jonathan*, one wound kill *Goliath*, as well

we  
did  
*Sam*  
as a  
one  
ling  
ceed  
*disq*  
And  
(tho  
truly  
P  
No num  
Potent  
Root of  
C  
It  
satisf  
here  
wicke  
godly

well as three and twenty  
did *Cæsar*, one *Dalilah* doe  
*Sampson* as much despight  
as all the Philistines; so  
one sin, wittingly and wil-  
lingly committed, may ex-  
ceedingly both *defile* and  
*disquiet* the Conscience :  
And of such an one  
(though it be but one) may  
truly be said that of the  
† Poet :

¶ *Bartas* in  
the Co-  
lumnnes.

*No number, but more then a number, yet  
Potentially in all, and all in it,  
Root of all number, and of infinite.*

*Cases of Conscience.*

It remaines now that I  
satisfie two cases, that may  
here be put; the one by a  
wicked, the other by a  
godly man. The

r *Peccata*  
*vastantia*  
*conscien-*  
*tiam.*

The former faith, My conscience I am sure is wicked, and yet for all that it is not troubled; I use not to sticke at those finnes which are called *sins wa-  
 sting Conscience*; and yet I feele not this worme.

The latter faith, I labour (with Saint *Paul*) to have a conscience void of offence both towards God and towards men, and yet I taste not of this feast. The former boasts of the calmnesse of a vitious conscience, and the other complains of the trouble of an honest Conscience. I will satisfie both.

1.

First then to the Hardy-  
 Cnute,



Cnute, whose heart (*Leviathan-like*, *Job* 41.22.) is as hard as stone, and as firme as the nether milstone, esteeming iron as straw, and brasse as rotten wood, that is, either feeles not, or acknowledgeth not the worm of Conscience; To him, I say;

First, he counteth that a favour which is a punishment: let him think what he will, I am sure an hard heart is reputed a great punishment by \* *Moses* in the \* *Exod.* Old Testament: and a cap.7.8.9  
Cauterized Conscience by 1 *Tim.* 4.2.  
Saint *Paul* in the New Testament.

The sick man is then in a de-

a deplorable condition,  
when he feeles no pain;  
and so is the Conscience of  
a sinner when it feeles not  
the worm.

2. Secondly, I say, *Doe not*  
 a *Non glo-* a *boast till the putting off*  
*rictur ac-* *thine armour:* No man  
*cinctus* *knowes what the evening*  
*æquè ac* *of his life may bring forth,*  
*discinctus.* *I have seene the wicked*  
 b *Nesci-* *flourish like a greene bay-*  
*mus quid* *tree, both in outward pro-*  
*serus ferat* *sperity, and inward peace;*  
*vesper.* *and I have seen him also*  
*ere he have gone off the*  
*stage, not able to put to si-*  
*lence the voice of de-*  
*spaire.*

3. Thirdly, thou that with  
thy loud musick of carnall  
mirth

mirth canst deafe and out-  
 voy Conscience; tell me  
 truly, Is not sometimes  
 even in laughter thy heart  
 sorrowfull? doth not the  
 flea of Conscience some-  
 time awaken thee? yes I  
 warrant thee: If *Democri-*  
*tus* had but the anatomi-  
 zing of thee, he would find  
 melancholy in thee too,  
 that is <sup>c</sup> Conscience. Now  
 these more light and sel-  
 dome gnawings, are but as  
 a Prologue before a Tra-  
 gedie, or the first fruits be-  
 fore the whole, or as some  
 drops before a showre.

<sup>c</sup>We shal  
 feel some-  
 time a  
 terrour  
 comming  
 upon us,  
 the Phy-  
 sicians  
 say it is  
 melan-  
 choly,  
 but I say  
 it is the  
 power of  
 God. Mr  
 Greenh.

Fourthly, if God deal so  
 severely with thee (merci-  
 fully thou callest it, and  
 laugh-

laughest at me for thinking otherwise ) as to let thee have thine heaven here, that thou maicst have thine hell hereafter; know that as women, which (commonly) breed the best, beare the worst; so conscience, &c.

It is then in its owne sphere of activity, of that place it is properly spoken, *the worme that never dyeth, and the fire that never goeth out.*

5. Fifthly and lastly, I exhort thee with that holy Father, *Mordeat hic, ut moriatur illic*, muzzle not the mouth of the oxe, silence not the voice of Conscience

ence, either by the pleasures or employments of the world; which (as the fall of *Nilus* doth the adjacent inhabitants) deafeth conscience: but let it admonish here, that it condemne not hereafter; let it bite here, that it devoure not hereafter; let it live here, that it may dye hereafter.

Thus have I, according to *Salomons* counsell, answered a fool according to *Pro. 26.5.* his folly, lest he were wise in his one conceit.

*The second Case.*

Secondly, now to satisfie the godly mans complaint,

plaint, whose objection pincheth upon himselfe, thus.

I endeavour my selfe constantly both to refuse the evill, and choose the good, I set before mine eyes ever the word of God, the law of conscience. There is no sinne so small, but I account it to defile; and none of Gods commandements so little, but I hold necessary to be done. I both desire and endeavour to fly the very appearances of evill; and yet I find not these sugred joyes and divine consolations whereon conscience feasteth: but goe on in a  
kind

kind of driness of spirit,  
and fear I shall doe so e-  
ver, not knowing well  
what to think of mine own  
estate?

To him I say,

First, that (as before) a *Mr Green-*  
conscience may be trou- *hams re-*  
bledly evill, and yet ho- *port.*  
nestly good. A certaine  
man some years afflicted  
in conscience, said, his con-  
tinuall agonie were as  
great, as a mans ready to  
dye, and then he felt such  
small comfort in Gods  
countenance, that he  
would willingly have suf-  
fered his body to have li-  
ved in burning fire till the  
appearance of Christ, so

E 2 he

he might then be assured of Gods favour towards him, yea his greatest comfort was, that though God should condemne him, yet he hoped therein of Gods favour, to have his torments mitigated with those that suffered least: in all which troubles (notwithstanding) no world of reward, nor terrour of tyranny could cause him willingly doe the least thing displeasing God; so there is a conscience most troubledly evill, and yet virtuously good.

2. Secondly, absence of sensiblenesse of devotion, and wonted consolations, is



is often without any fault of ours, or at least may be so, as no other cause may be assigned but divine dispensation, which being an infinite vertue, worketh not alwayes after the same manner, but that his providence might the more appeare, after very many sundry wayes. *I opened to my Beloved, but my Beloved was gone, I sought him but I could not find him, I called him, but he answered me not, Cant. 5. 6.* signifying (as S. Gregory on that place) that she did both what she could and what she ought, and yet she found him not, because God so often dispo-

seth it, and that for good and holy ends.

3. Thirdly, Absence of spirituall consolations, are to be referred to the evill of smart, rather then of sin; they are our crosses and afflictions, not our sins and offences: and the having of them is rather part of Gods reward then our duty.

4. Fourthly, God doeth this oftentimes, to lead on his children to a further degree of perfection; for spirituall consolations are the food of infants, and milke for babes, by the sweetnesse whereof God calleth us from the pleasures and allure-

allurements of this world.

For such is our weaknesse that we could never be brought to renounce one love, unlesse we found another more sweet; for which cause we see often that the comforts of yong beginners and probationers in Religion, are often greater and more sensible, then greater proficientes are: but afterward God leaves us, or rather promotes us from an estate more sweet, to an estate more strong; from one more fervent, to one more stedfast; from one greater after the flesh, to another greater after the spirit.

E 4      And

5. And yet (fifthly) know it is dangerous to dis-esteem and contemn divine consolations : for though for the sustaining of those that are religious, and of scrupulous consciences it be said truly that Grace consists not in spirituall consolations, but in vertue, & that they are rather part of our reward then of our duty : yet if there be any, that through negligence & sloth doe make small account of spirituall consolations, to them be it as truly said, That it is a miserable thing, not to taste how sweet the Lord is; and the Saints have thought more bitter

bitter then death, these tedious absences of the Comforter. And though Sanctity and Godlinesse consist not in them, yet are both of them great encouragements to a reformed life, & great helps therein.

And therefore we are to walke betweene two extremes, *viz.* when they are absent, not to discourage our selves, nor distrust God; nor on the other hand to be too secure and carelesse. This is to be knowne.

Now what is to be done or practised in the absence of spirituall consolations?

Thus, *viz.* First,

- I. First, still be exercising thy self in keeping a good Conscience, though thou finde no sweetnesse therein. The sick man must eate, though he find no savour; take heed of crying at the gates of the flesh for ayde, that is, in the want of spirituall consolations, to fly to the support of worldly and carnall: as *Saul* to the witch, and *Cain* to building of Cities.

It is easie to follow **CHRIST** for the Loaves, it is easie to love a good Conscience for its good cheere, but when it feasts not, then to exercise the keeping of it is truly praiseworthy.

Se-

Secondly, practise patience, and resolve with as little distemper as thou canst, to wait on the Lord, till light break forth, and till he give thee the garments of joy, for the spirit of heavinessse. 2.

Thirdly, practise fervent and frequent prayer, that God will restore to thee, the comfort of thy salvation againe; and stablish thee with his free Spirit. 3.

Fourthly, the Sun may be risen, and yet not seen, because under a cloud: there may bee fire for blowing; so may there be the Comforter come, and yet not perceived or felt, for

for want of stirring up divine consolations by meditation and prayer: and therefore *2Tim. 1.6.* Stirre up the grace of God that is in thee.

3. Fifthly and lastly, observe diligently, whether the absence of divine consolations have befallen thee through divine dispensation onely, to preserve thy humility, and to try thee; and which if it be so, then thou canst doe no more, but in the use of holy meanes, and constant walking with God, waite still for the season of his Grace, not appointing a time for the mercy of the Lord,



Lord, nor setting downe a day, when he should deliver thee, as the holy widow *Judith*, Chap. 8.

If otherwise, that thou hast been a cause thereof, by provoking the Lord to anger, then art thou to the former rules to adde the practise of true repentance: 1. Seeking out as diligently as *Joshua* did for *Achan*, that sin which did occasion thy woe, and then washing that staine out of thy soule, with the Fullers Sope of Contrition, remembering ever to follow the streame up to the fountaines head, that is, to bewaile the generall corruption

tion of thy nature, as well as that particular sin.

Thus have I laboured to minister a word in due season to him that is ready to perish. If I have been long in this point of the festivals of a good Conscience, let this excuse me, that men use not to eat feasts, as the Israelites the Passeover, with a staffe in their hand, and shoes on their feet, but to stay at them. And so much concerning the third point. *viz. That a Conscience thus qualified with the goodnesse both of Integrity and tranquillitie is a Feast.*

The



of the fourth point.  
**The fourth Point.**  
 This feast of Conscience  
 is a continuall feast.

**A**S Goodnesse was the  
 Adjunct of Consci-  
 ence, so Continuance is the  
 Adjunct of the Feast.  
 Wherein this Feast excels  
 all the sumptuous and pro-  
 digall feasts of Nero, Helio-  
 gabalus, Casar Borgia, Mark  
 Anthony, Cleopatra, or  
 whosoever else either di-  
 vine or humane penes  
 have storyed on, for their  
 most prodigious and luxu-  
 rious

Ester. I.

rious riots, when they made both sea and land contribute their utmost to furnish their tables. The longest feast that I find recorded any where, is that of *Ahasuerus* which he made in the third yeare of his raigne, to all his Princes and Servants, a feast of an hundred and fourescore dayes; but what's that to a continuall feast? how much short is that to him, who (like the rich glutton in the Gospell) fareth deliciously every day.

Let us state the point. The Theame to be spoken on is this, that *The testimony of a good Conscience comforteth*

*forteth and refresheth a man  
at all times, and in all condi-  
tions of life.*

A good Conscience is a  
Pillow, if a man lye down;  
a Cushion, if a man sit; a  
Staffe, if a man walke; an  
Arbour or Gourd, if a man  
would shade himselfe. If a  
man be sick, 'tis a Physici-  
an; if in suit, it is a Lawyer;  
if wrongfully accused, it is  
a true witnessse; if unjustly  
condemned, it is a righte-  
ous Judge. If a man bee  
thirsty, it is a refreshing ri-  
ver; if hungry, it is a plen-  
tifull feast. In a word, it is  
a mans Sun by day, and his  
Moone by night. There is  
no state or condition of life  
can

can befall a man, either so prosperous or so adverse, but in it a man shall find the joyes and delights of a good Conscience.

Consult the Oracle, and you shall find instances in the severall stations and conditions of life, as

First, in inward tentation, by the Examples of *Moses*, *Exod.* 14. 15. and of *Hannah*, *1 Sam.* 1. 17.

Secondly, in outward trouble, by the Example of *Job*, *Chap.* 27. ver. 5. and of *Abimelech*, *Gen.* 20. 5.

Thirdly, in life, by the Example of Saint *Paul*, *2 Cor.* 1. 12.

Fourthly, in death, by the Exam-

Example of Hezekiah,  
2 Kings 20. 3:

Fifthly, at judgment,  
when Conscience shall be  
triumphant upon the word  
of admission; *Come good  
and faithfull Servant, re-  
ceive the prepared King-  
dome; Enter into thy Ma-  
sters joy.*

Lastly, after judgement,  
in heaven: for then and  
there all imperfections of  
the Peace of Conscience  
shall be taken away, all  
perfection thereof shall be  
added. There shall be no  
more interruptions, inter-  
missions, or intercessions of  
tranquillity of mind; but as  
in hell, to the wicked, their  
ill

ill Conscience shall be a most perfect, and continuall worme; so to the godly, their good Conscience shall be a most perfect, and continuall feast.

It was a good Conscience made the three Children rejoyce in their fiery furnace, *Daniel* in the Lions den, *Paul* and *Silas* in the stocks, the Martyrs at the stake, and those Primitive Worthies catalogued *Heb. 11.35.* which would not be delivered, *That they might obtaine a better resurrection.*

In summe, if Conscience be truly good, that is, first honestly good, and then  
peace-



peaceably good, according-  
ly as was before distin-  
guished, it feasteth and ban-  
quettereth the heart, at all  
places, and at all times;  
*Contiguously* and *Continu-*  
*ally*.

Yet are there certaine  
*speciall seasons* of God's  
comfortable Visitation,  
wherein hee doth more  
fully and largely dispense  
Divine Consolation, then  
he doth at other times:  
namely,

1. At a Christians first  
Conversion unto God, as  
we may see in both those  
famous Converts, *Lydia*  
and the Jaylor, *Act. 16*. And  
this God doth to set and  
knit

knit the weake joynts of a Christian, and to give him a taste, and antepast, that he shall not *lose*, but only *exchange* joyes, such as are dilute, and grosse, for such as are sincere, and pure.

2. After some good performed, especially if it have come off well, in regard of *matter, manner, and end*. After a good worke so done, God useth extraordinarily to cheere the Conscience, which is both part of the Performers *Merces*, and Reward, and withall an earnest and pledge, that the whole shal follow, and be all paid in.

3. Upon

3. Upon evill suffered also no lesse then upon good done : for under the crosse God hath often after a very eminent manner shed his consolations into the heart ; *Paul* and *Silas* sung in the *Jayle*, *Philip Landgrave* of *Hess* long a prisoner under *Charles* the first, for the cause of Religion, being asked, what had supported him during his whole trouble, answered he had felt *the divine consolations even of the Martyrs themselves*, all that while. And a *cloud of witnesses* have said the like, that under the crosse suffered for a good Conscience, they

they have felt those sensible comforts, which they were never partakers of all their life besides, either before or after.

4. After the brunt of some fore tentation is over, Satan out-wrestled, a spirituall conflict ended, a desertion over-blowne, then God also useth to refocillate the minde, and supple the nerves and weary joynts of the Christian Combatant, upon consideration, that his Grace was sufficient for him, that he had taught his hands to war, & his fingersto fight, and that the soule had marched valiantly.

5. Last-

5. Lastly, at the houre of death, after a good and well-spent life, then the Conscience begins to lift up his Crests, and to boast in the putting off of his armour. Then will *Adolphus Clarebachius* say, *I beleeve there is not a merrier heart in the world then mine, this day.* Then will *Fannius* answer to one objecting *CHRISTS* sadnesse against his mirth, *I, Christ was sad, that I might be merry.* Then will *S<sup>t</sup> Cyprian* say *Amen*, when the sentence of death is pronounced against him. Then will *S<sup>t</sup> Paul* say, *I am now ready to be offered, and the time of*

F my

*my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth is laid up for me a Crown of glory, &c.*

Application of the Point.

*Labour not therefore for the meat that perisheth, but for that which endureth for ever, for a continuall feast. If a poore mendicant Lazarus, who had been accustomed all his life to cleanness of teeth, were taken from the rich mans gate, and carried to as great a feast, as ever plenty, and curiositie devised, served*

up

up in Dishes of Achate,  
studded with gold and  
pretious stones, what bet-  
ter were he to morrow,  
save that the remem-  
brance of it would aggra-  
vate his present hunger,  
and be as sauce to his ap-  
petite, which now stan-  
deth in need of meat? I  
had rather have everla-  
sting brasse then fading  
gold. If I were to goe a  
journey of a thousand  
miles, I had rather have  
onely necessaries till my  
journeys end, then be car-  
ried in coaches, and have  
all abundance and super-  
fluities nine hundred miles,  
and be put to beg my *via-*

*ticum* the last hundred. If I were as sure to live an hundred yeeres, as *Hezekiah* was of his fifteene, I would choose rather for the whole terme to have no more then a lowly cottage to sleep in, be clad with course and homespun cloth, feed upon Lentils, and green herbs, then to have for fourescore of those yeeres, *Manna* from heaven for my food, appa-  
rell as rich as *Aarons* Ephod, a house as stately as *Nebuchadnezzars* Palace, and then, like him, for the last twenty, be driven out of all, naked, & poore, and hungry, and harbour-  
lesse.



lesse. I had rather live for ever here on earth, in this vale of teares, where even those we call happy live under an equinoctiall of sorrow, and joy, then now presently be rapt up into heaven as *Elias* was, and after a thousand yeeres fall from thence with the lapsed Angels. Oh! tis these words, *Eternall, Everlasting, Perpetuall, Continuall, For ever, &c.* which in evils make light things heavie, and heavie things insupportable; and in good things, make small things great, and great things incomprehensible. Hell were not hell, if the torments of

it were not as endlesse, as they are easlesse; And Heaven were not Heaven, if the joyes thereof were not lasting as they are incomprehensible. I whet my stile on purpose, both to bring you out of taste with carnall and mundane pleasures which are but transitory, and to raise up the appetite to this feast of a good Conscience, which is *Continuall*. It were then likely to be well with us indeed, if we did not prize things temporall as if they were eternall, nor undervalue things eternall, as if they were temporall.

I am

I am just now in *Demo-*  
*sthenes* his strait, \* who \* *Plut. in*  
 was troubled with a short *vita De-*  
 breath, and yet used long *mosth.*  
 Periods. So in the last gasp  
 of time, allotted for this  
 Sermon, I am fallen to dis-  
 course of Duration and  
 Eternity. I will close up  
 this short speech of Eter-  
 nity, with a very patheti-  
 call expressiō of this thing,  
 which I will translate hi-  
 ther both out of <sup>a</sup> another  
 booke, and another lan-  
 guage: And this it is.  
 „ *Thinke with thy selfe a*  
*thousand, thousand, thou-*  
*sand, thousand, thousand,*  
*thousand, thousand thou-*  
*sands of millions of yeeres;*

<sup>a</sup> *Vide*  
*Drexel.*  
*Nicetas*  
*li. 2. c. 11.*  
*Cogita*  
*mille cu-*  
*bos milli-*  
*onum an-*  
*norum,*  
*hoc est,*  
*millies,*  
*millies,*  
*millies,*  
*millies,*  
*millies,*  
*millies,*  
*millina*  
*millia an-*  
*norum;*

F 4      Think

cogita- Think so many yeeres were  
 gōtor an- to be transacted in fire; but  
 nos in ig- withall thinke, that though  
 ne trans- this whole space of time were  
 gendos: doubled, tribled, &c. yea  
 simul centuplicated, that it is not  
 etiam so much as the very begin-  
 cogita, ning of Eternity: neither  
 hoc omne after the revolution of so  
 temporis many yeeres, can Eternity be  
 spatium, said to have a beginning.  
 et si dupli- Except these thoughts make  
 catum, us more holy, we are no bet-  
 triplica- ter then beasts and stones,  
 tum, cen- yea even then steele it self.  
 tuplica- Nothing will move him,  
 tum, nec which is not moved by Eter-  
 principi- nitie: Eternitie, I say, that  
 um qui- dem esse  
 æternita- ris: post  
 tor anno- rum re-  
 volutum  
 semper  
 nec dum incepisse dici poterit æternitas. Nisi  
 hæc cogitatio sanctiores nos reddat, pecudes,  
 & axa, merus chalybs sumus. Nihil eum movere,  
 quem non moverit æternitas, †

immen-

immensurate, interminate, † immen-  
 everlasting, perpetuall, infi- sa illa,  
 nite, enduring from age to intermi-  
 age; as long as God shall nata, sine  
 live, so long the damned fine, per-  
 shall dye. But oh immor- petua,  
 tall death! oh mortiferous semper  
 life! I know not whether duratura,  
 I shall call thee by the name of nullis nec  
 death or of life. If thou beest innume-  
 life, why art thou more cruell ris defi-  
 then death? if thou beest tura se-  
 death, why dost thou not end culis :  
 thy cruelty? I will not ho- quamdiu  
 nour thee with either the viver de-  
 Name of life or death, for us, tam  
 even they both have some diu mori-  
 goodnesse in them: There's entur  
 scio quo te nomine appellem, vitæ an mortis? si damnati.  
 vita es, cur crudelius morte afficis? si mors, cur Sed o  
 crudelitatem tuam non finis? neutro te dignabor mortem  
 nomine; & vita & mors, boni quippiam habet. immorta-  
 lem! o  
 vitam  
 mortife-  
 ram! Ne-

|| in vita *rest in life, and in death an*  
 requies, *end; these two affords com-*  
 in morte *fort in all evils. But, thou*  
 terminus *eternity, neither hast rest,*  
 est; sola- *nor end. What art thou*  
 tio sunt *therefore? thou art both the*  
 hæc duo *evill of life, and the evill of*  
 in omni- *death: from death thou hast*  
 bus ma- *tortments without end, and*  
 lis. Tu ve- *from life thou hast immor-*  
 rò nec re- *talidity without rest.*  
 quiem  
 habes, nec  
 habes fi-  
 nem; quid  
 igitur es?

& vitæ malum, & malum es mortis: à morte cruciatus habes sine fine, à vitâ immortalitatem sumis sine requie.



*The particular Applica-  
 tion to the City of  
 LONDON.*

I have done serving up  
 the severall courses of this  
 feast

feast of Conscience, and would now take away, if it were not the solemne custome of these *λάγοι ἑορταστικοὶ* **EASTER-Spittle-Sermons,** That the Preacher should, in speciall manner, address himself to this great City-Audience.

'Tis said, *John* chap. 7. ver. 37. that *Iesus* stood up in the great, and last day of the feast, and cryed, saying, *If any man thirst, let him come unto me, and drinke.* This is the last day of this *ἡμέρα τοῦ περὶ τοῦ* **Lo, I stand up in the roome of my Lord and Master, and cry, Ho, if any here be an hungry, let them come to this feast**

feast of a good conscience,  
and feed freely.

My Lord Major, and all  
you the rest of the Citi-  
zens of this famous City,  
from the Scarlet to the  
Blue, give me leave, I pray  
you, to use that liberty and  
freedome of speech which  
becomes a faithfull Prea-  
cher of the Gospel. 'Tis  
true, we are called *Mini-  
sters*, that is, Servants, and  
so we are; but it is because  
we are Servants of God,  
not of men; or if of men,  
it is to serve your *Salvati-  
on*, not your *humours*.

Here is no danger in  
these Sermons of the  
Silver-

Silver  
in li  
may  
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Silver-Squinancie, or *bos in lingua*. The Preacher may here speake rashly and unadvisedly, but not corruptly : for it is well known these Spittle-Sermons differ from those at the Crosse, and others about this City, that these are without any fee or reward, other then that of Honour, and good Acceptance. They are the farre better to be liked for that. They are the more hopeful for you the Auditors, because all danger of our merchandizing the Word is hereby taken away. And they are not the lesse hopeful to us the Preachers:

for

for if we be faithfull in this our dispensation, we shall have a greater reward, then any you can give us.

And here I doe pause a little, and not rashly, but upon due deliberation, do wish with all my heart, both for my selfe, and all my brethren of the Ministerie, that the portion of the Clergie were so set out, and their maintenance so provided for, that it might prove *Balaams* wages for any one either to accept or expect any recompence, Shekell or talent, Homer or Ephah, great or small, from the hand of any person, whether high  
or

or low; for any part of the worke of the Ministry, whether publique or private.

Then should you see sinners otherwise reprov'd, the wounds of Conscience, which are but now skinned over with sweet words, otherwise searched into, and healed up, great persons otherwise overaw'd, the Ladies spots, and the Lords blots otherwise pointed at, death-beds and sick couches otherwise visited, then to give the decumbent such a peace as he may carry along to hell with him; funerall Sermons otherwise preached, then

then to be meere Panegy-  
ricks, and commendatory  
orations of them, whom  
the whole Congregation  
knowes were no such per-  
sons as the Mercenary  
tongue of the Preacher  
pourtrayes forth.

Then certainly, this  
City would not have been  
so much wronged as of  
late especially it hath, with  
so many of such Sermons  
as Saint Paul calls \* *wind of*  
*doctrine*, whereby Christi-  
ans are blown and carried  
about from the stedfast-  
ness of the truth. The Au-  
thour of the Epistle to the  
Hebrewes, *Chap. 13. and 9.*  
censures them to be *new*  
*and*

and strange doctrines, and implies that the hearts of them who preach, and abet them, are not established with grace. *Doctrines of devils* they are (1 Tim. 4.1.) in regard of him who inspires them; *doctrines of men* they are, in respect of the instruments, by which he breaths them.

That Noble and Learned Gentleman before mentioned, one of the standing Honours of the Law in generall, and of Graces-Inne in particular, observes that if the choyce and best of those observations, that have been made dispersedly in Sermons with-

St Fran.  
Bacon in  
his Advancement of  
Learning  
ad finem.

within this Kingdome by the space of fortie yeeres and more , had beene set downe in a continuance, it had been the best work in Divinitie, which had been written since the Apostles time. I am about to say another thing, That if men of undoubted judgement and integrity were but to bring in all those absurdities which they have heard vented in Pulpits within and about this Citie for these 18. months last past, they would make such Miscellanies of Divinitie, as your Pulpits had need of all their rich Velvet , and Embroydered cloths,

cloths, which they have, to cover their shame. And I wish that *Ignorance* were the worst root from which these things have sprung ; but I doubt much, that when some of these mens Consciences are awakened they shall be as a thousand witnesses to tell them, that *out of designe, and out of wry, and by-ends, they* \* have led captive simple \* <sup>2 Tim.</sup> <sup>3. 6.7.</sup> women laden with sins, and led away with divers lusts, women ever learning, and never able to come to the knowledge of the truth. And therefore I cannot but much commend the ingenuity of Mr *Alexander*  
Hen-

*Henderſam*, who whiſt he was here a Commiſſioner, did with great liberty of ſpeech taxe, and reprove, what in this kind he both ſaw, and heard of in this City.

But to divert no further, I will in ſpeaking unto you labour to keepe an even path, betwixt *detraction* and *flattery*, and firſt briefly, but faithfully, reprove what I think at this time moſt reproveable; and then as candidly commend what is in you commendable; that ſo thoſe faults amended, and theſe vertues being retained, you may  
par-



partake of this feast of a good Conscience.

And for the first of these twaine, I will search none of your old sores at this time, but onely note unto you two faults which have of late rendered this City blame-worthy both to God and man.

The first is the great schismes and dis-unions which have lately burst forth amongst you, one of you being very *Ishmaels* to another, whereas a City should be *at unitie in it selfe*, and is the very Prototype and Copie of Concord and Unitie. That *Vnitie is omnipotent* is one of

of *Scaligers* subtleties; to be undevied and indivisible is the chiefe and first Excellencie of the blessed Trinitie. Therefore the *Pythagoreans* call the number of two an *infamous* number, because it first discedeth from Unitie. Nothing more divine then *Vnitie*, nothing more satanicall then *division*.

The second is your City-tumults, tumults in the City, and tumults from the City, just like that *Ephesian-tumult*, *Acts 19. Confused, and the more part not knowing wherefore they were come together*. Concerning which I will only aske

aske you this one question, *What fruit have you now of those things?* Have you thereby, trow ye, pleased God? No sure, but rather highly offended him: for God is the God of Order, not of confusion. Have you pleased the King? you know how high his complaints runne. Have you pleased the Parliament? they doe by no meanes own your disorders. Have you helped trade? I trow not: and pity it were it should be helped by these wayes, lest prosperous folly should be accounted wisdom, and prosperous wickednesse be accounted vertue.

vertue. Let me but aske one question more, Have you hereby got the feast of a good Conscience? I think there is a great deale more cause, why in this case, Conscience should be a WORME then a FEAST.

I have done my reprehension, and comming to you with a rod. I will now come to you with the spirit of meeknesse, and praise you, where you are truly praise-worthy, for your Charity towards orphans, the poore, the blind, the lame, the self-lame flug-gard, &c. or rather praise the Grace of God, who hath made you both *valentes*

*lentes* and *volentes*, able and willing hereunto. And here I wil limit your attention to these three heads, *viz.* 1. To shew you a good Rule of Almes and Charitie. 2. A good Embleme thereof. And lastly a good Example.

For the first, all the best Rules of Almes are united and concentred in that one Text of the Preacher, *Eccles. 11. 1. Cast thy bread upon the waters: for thou shalt finde it after many dayes.* Let us suck the Text.

1. In the first word **C**AST lye closely three distinct Eleemosynarie Rules, that is, 1. We ought to give

G      Almes

Almes *bountifully*, and liberally, *to sow plentifully*.  
2. *Cheerfully* also, and with a ready alacrity of minde.  
3. *Speedily* and seasonably, whilst now the necessity presseth the receiver, and summoneth the Almoner: for without all these we doe but *drop*, or *sprinkle*, or *lay down*; we do not *sow*, or *cast* our Almes.

2. In the word THY two other Rules are implied:  
1. That works of mercy must be founded on justice.  
2. They must also be founded on industry and diligence in our particular callings: for OUR bread, and MY bread, and THY bread

*bread* in Scripture-Phraſe are oppoſed to a two-fold bread, which are the bread of others, not our owne, to wit, 1. *The bread of deceit*, the cheat-loaves of fraud. 2. *The bread of Idleneſſe*.

3. In the word BREAD is expreſſed the matter of right Almes; we muſt give unto the indigent not a *ſerpent*, but *fiſh*; not a *ſtone*, but *bread*; that is to ſay, ſuch things as will help truly to ſupport & relieve their poore and low condition: for by the word *Bread* both in the Lords Prayer, and other Texts of Scripture, all things neceſſary are to be underſtood.

G 2      Mercy-

Mercifull Christians must both fill the bellies, and clothe the backs, and cover the heads of the hungry, and naked, & harbourless, else they give but *crummes* or *crusts*, not *bread*.

4. In the words UPON THE WATERS, there are two notable Rules more: for if *Waters* be referred to the Giver or Almoner, then this Rule will thence arise, That we must afford *pitie* as well as *pietie*, sympathy and condolencie of affection as well as reliefe. We must *weepe with those that weepe*, as well as wipe away teares from their eyes. And if you meane the



the *waters* of the receiver, or poore man, then it sets out the proper object of Almes, namely he whose head is a fountaine, and his eyes conduits of teares to bewaile his low, and miserable condition. And the Rule is this, that *Miserie is the proper object of Mercy.*

5. In the last words, the Promise of FINDING againe, this Rule lyes hid, That, *Almes must be given in faith.* That God will both accept them, and reward them, though not for the works sake, yet for his mercies sake, and for his Christs sake. Therefore it is notable, that our Saviour

in the Gospel having exhorted to Almes, in the very next words bids, *Get bags*: The inference seemes but weake, first to poure out, and give away, and then get bags; rather, let a man scrape, and corrade, and then get bags: but the sense is, That the more bountifull we are in discreet & charitable Almes, the more abundant shall Gods blessings be, both spirituall, and temporall. Therefore *Whitgift* Archbishop of *Canterbury*, after he had finished his Hospitall at *Croyden*, said, he could not perceive, That therby he was in his estate  
a peny

a peny the poorer. These are the Rules of Almes-deeds.

The Embleme of Almes I promised you is this: *A naked Boy with a cheerefull Countenance, feeding with hony a Bee without wings.*

Play the *Pierius* upon this Hieroglyphick. 1. This Boy is *naked*, because Charitie seeketh not her own. 2. *With a cheerefull Countenance*, because God loves a cheerefull giver. 3. *Giving hony*; hony, not gall; bread, not stones. We must give *good things* to those that aske. 4. *To a Bee*, not a droane; to a labourer, not a loyterer. 5. *Without wings*, that is all one, as to the *trembling hand*; in Moses his Law, to such an one as God hath disabled by sicknesse, lamenesse, great incumbencies, old age, or the like.

For

For 'tis a good distinction (I find, in the Book of Martyrs, in a Sermon of *B. Ridly*, before *K. Edward 6.*) of poore of *Gods making*, and poor of *their own making*, by Idlenesse, thriftlesnesse, riot, &c. for the latter a *Bride-well*, or house of correction is the best Almes: for the former, *Cast thy Bread upon the waters, &c.*

Now lastly, for Examples and Presidents of Almes-deeds, we see daily faire ones: How God enlargeth, and expanseth the hearts of his Saintsto shew their faith by their workes. I referre you to a Treatise written by *D<sup>r</sup> Willet*, wherein he undertaketh by instance to shew how farre the charitable deeds of Protestants, since the Reformation of Religion, have

have both in number, and greatness, even in these places, exceeded those of the Papists, in a farre longer tract of time. It is a thing worth the considering both to silence their obloquie of us in calling us *Solifidians*, and their arrogancie of themselves as if they onely were full of good works. It is now divers yeeres since D<sup>r</sup> *Willet* wrote that, I wish some knowing hand would perfect it, and adde unto it, what hath been done since, not to the pompe or pride of any either persons, or places, but to *The honour of God*, who gives grace unto men.

And here is a fit place to commemorate those publike Acts of Charitie, which have been ordered in this City, for this last yeere,  
*viz.* *Children*

Children kept and maintained at this present, at the charge of Christs Hospitall, in the aid House, in diuers places of this City and Suburbs, and with sundry Nurses in the Country. ————— } 978

The names of all which are registred in the Booke kept in Christs Hospitall there to be seen, from what Parishes, and by what meanes they have been from time to time admitted.

Children put forth Apprentices, discharged, and dead this yeare last past ————— } 112

There hath been cured this yeare last past, at the charge of Saint Bartholomews Hospitall of Souldiers and other diseased people to the number of ————— } 847

All which were relieved with money and other necessities at their departure.

Buried this yeare after much charge in their sicknesse ————— 161

Remaining under cure at this present, at the charge of the said Hospitall ————— 345

There hath been cured this yeare last past, at the charge of Saint Thomas Hospitall, of Souldiers and other diseased people. ————— } 1013

All which were relieved with money and other necessities at their departure.

Buried out of the said Hospitall this yeare — 184

Remaining under cure at this present — 319

There

There hath been brought to the Hospitall  
of Bridewell within the space of one  
yeere, of wandring Souldiers and other  
Vagrants, to the number of ———— } 684

whereof some have beene clothed and sent be-  
yond the Seas.

And of which number many have been charge-  
able for the time of their being there, which cannot  
be avoyded, by reason of their necessities, nor  
passed away without charge.

There is maintained and kept in the said  
Hospitall, in Arts, Occupations, and other  
works and labours, Apprentices, taken up  
out of divers Parishes and streets of this  
City, to the number of ———— } 170.

For all which, Glory be to  
God on high, due praise to the  
Founders, and Benefactors, and  
Governours, Comfort to the re-  
lieved, and Imitation according to  
our abilities from us. *Amen.*

*FINIS.*



*An Advertisement to the Reader.*

**T**He Authour having perused these sheets as they came from the Presse, findes some *Errata*, in the pointing of the Periods, and in some Greek words, as pag. 20. lin. 13. the word *be* is left out betwixt the words *to* and *at*. pag. 62. in marg. read *Quoniam* *Be*. pag. 66. lin. 15. r. *entoriled*. p. 70. in marg. r. *æ* for *n*. pag. 99. l. 11. *Bargia* for *Borgia*, &c.

But there is one greater mistake, which was the Authours owne faile in transcribing, that pag. 21. promising two Examples, the one of an accusing, the other of an excusing Conscience, the latter is pretermitted, which is this

As *Adam* was substituted for the Example of an evill Conscience, so *St Paul* of a good Conscience, 2 *Tim.* 4. ver. 7. 8.

*Whoever fights the good fight of faith, for him is laid up a Crowne of righteousness.*

*But I have fought a good fight.*

*Therefore henceforth is laid up for me a crowne of righteousness, &c.*

Consult the place; the forme of Argumentation is a rhetoricall enthymeme. The Proposition is awanting. The Assumption is ver. 7. The Conclusion ver. 8.

